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IN DEFENSE OF UKRAINIAN PHILOSOPHICAL AND EDUCATIONAL TRADITION: SOME REFLECTIONS

Introduction

Without tradition the people's historical fates have no inheritance and no meaning. And whatever the difficulties of historical destiny were, the eternal values of the past are not eliminated: people certainly come back to them that help to overcome misconceptions about the Ukrainian intellectual tradition, supplementing it in this way. It is about restoring the lost cultural heritage, broken connection of time. On this occasion V. Zenkovsky wrote: "In history, as well as in nature, if there are "jumping" and breaks, they do not cancel the past; and the sharper and stronger these jumps, the more clearly emerges later return to the past, renewal of coherent historical flow"¹.

This process takes place in Ukraine in the conditions of rethinking its own history by, firstly, the strong rejection of attempts of its direct appropriation by Russian imperial historians, and later by Soviet ones; secondly, the establishment of view on history from the standpoint of Ukraine. There is, as noted by Canadian historian O. Subtelny, a turn "from the Soviet to national"² understanding the history of Ukraine. If the nation does not have or does not know its own history, could it pretend to a better future?

A paradox of identity lies namely in it: not knowing the answer to the question "who were we?" you cannot answer another question: "where are we

going?" People of name in cultural, political, scientific, educational spheres play an important role in rethinking the history. Their significance in this process can be defined using the opinion of the French philosopher Ernest Renan. His analysis on the importance of historical personalities was shown in the lecture "What is a Nation?" (1882): "They constitute a "social capital" on which a national idea is based. This capital is more valuable for strategic ideas for the future than shared customs, border posts and the boundaries themselves"³.

However, when speaking today in Ukraine about European values, integration processes in education, national philosophical and educational experience and discovering its educational original ideas in terms of Ukrainian cultural values have to be addressed foremost. This step is methodologically necessary in conditions of learning and exchanging experience with other cultures and educational practices. Some well-known prominent Ukrainian philosophical and pedagogical legacy figures were undeservingly forgotten and omitted from the contemporaneity due to historical, social and cultural situation in Ukraine during previous century.

The acknowledgment of their heritage is still seen as a compelling task in the restoring the integrity of the Ukrainian philosophical and educational

1. В.В. Зенковский, *История русской философии*, Т. 2, Часть 2, МП «Эго», Ленинград 1991, с. 29.

2. Орест Субтельний, *Від советського до національного: тенденції в написанні історії України з 1991 року*, [в:] Україна. Процеси націотворення, К.І.С, Київ 2011, с.31-39.

3. As cited in Ярослав Грицак, *Історія і пам'ять: Мнезія, Амбівалентність, Активізація*, [в:] Україна. Процеси націотворення, К.І.С, Київ 2011, с. 367.

tradition. It is impracticable to encompass all the figures that need to be reinstated. *The purpose of this article* is to analyze V. Zenkovsky's, S. Baley's and H. Vashchenko's philosophical and educational concepts and particular their ideas in the field of educational anthropology by identifying their rootedness in Ukrainian intellectual tradition and relevance to contemporary philosophical thought. Solving this research task requires synthesis of historical and philosophical, sociocultural, pedagogical approaches. However, it seems that

Ukrainian philosophical and educational tradition

As a result of Ukraine's long-lasting colonial status within the Russian and Austrian empires, its educated classes have often identified themselves with the ruling culture, and Ukrainian has rarely served as the language of learning. As Taras Zakydalsky writes, in this case "national consciousness and language are not necessary conditions for being counted as a Ukrainian scholar. Sometimes, however, they are sufficient conditions. On the other hand, place of birth, upbringing, or work are neither necessary nor sufficient conditions, for some Ukrainians have been born, educated, or employed outside Ukraine, while non-Ukrainians have worked in Ukraine and have had very little contact with Ukrainian culture. What is decisive, according to Chyzhevsky, is a thinker's relation to the Ukrainian philosophical tradition and in the last analysis to Ukrainian culture"⁴.

When talking about the above tradition, it is important to highlight especially for non-Ukrainian readers its fundamental ideas, which can be traced in the works of Hrygorii Skovoroda (1722-1794) and Pamphil Yurkevych (1826-1874) who have determined the main course of Ukrainian philosophy. As A. Bychko has pointed out, Skovoroda's works represented the main features of Ukrainian worldview mentality such as *anteyizm* (connectedness with the earth, "congeniality" of Human to the world), *existentiality* (focus on unique and singularity in human existence, pluralism and at the same time dialogic harmony of reality), *cordocentrism* (philosophy of heart: "heart is the staff of life") that have formed in the period of the Kyivan Rus. Namely these concepts

the cultural approach is the most relevant for this synthesis implementation. It permits, on the one hand, to study the philosophical and educational concepts in terms of the thinker's life and the semantic field of a particular culture, and, on the other hand, to show such ideas in these concepts, which are relevant in the context of the contemporary educational trends, that lead to overcoming existing prejudices and stereotypes towards these thinkers for Ukrainian philosophical and educational tradition.

were brought to the light more maturely and precisely in Skovoroda's philosophy⁵.

P. Yurkevych was the representative of professional (academic) philosophy in the 19th century. His philosophy is fairly called the philosophy of the human soul and the microcosm, to cognize which one can only use the human heart. He creates the original philosophical concept, the so-called "philosophy of heart". In this way he can be seen as a lineal heir of Skovoroda's philosophical legacy.

Skovoroda and Yurkevych, being Ukrainian by birth, worked at the border cultures. Their creative activity has taken place in Ukraine, which at that time was the part of the Russian Empire. Today the attempts to "appropriate" these philosophes from both sides (Russian or Ukrainian) look ridiculous. The socio-cultural situation of their activity is determined the significant impact of Skovoroda (he is considered the most influential figure in Russian and Ukrainian philosophy) and Yurkevych (his works were subsequently identified the problems of philosophical idealism in Russia, for example, we can observe this influence on V. Solovyov's, P. A. Florensky's and others) on Russian philosophy.

At the same time the scholars have managed to preserve and display the main features of the "Ukrainian's psychical structure" that gives reasons to speak about their involvement in the Ukrainian philosophical and pedagogical tradition. The first historian of Ukrainian philosophy, Dmytro Chyzhevsky, refers to such features: emotionalism and sentimentalism; sensitivity and lyricism that most clearly

4. Taras Zakydalsky, *Chyzhevsky as a Historian of Ukrainian Philosophy*, www.ditext.com/zakydalsky/chyzhevsky.html

5. А. Бичко, *Класична доба української філософії*, [в:] Філософія. Курс лекцій, Київ 1993, с. 246-254.

manifested in aestheticism; individualism and the aspiration for “freedom”; restlessness and mobility. These features are more inner than external. Actually, all of these features, to D.Chyzhevsky’s mind, are encapsulated in “philosophy of the heart”. It is based on the assumption, that “human psychical life is deeper than conscious mental experiences, and their basis is “heart”, which is the deepest in human being, a kind of “abyss” that is self-generated and self-determined, so to say, serves as a “surface” of our psyche”⁶.

H. Skovoroda’s concept of “inner human” is of particular interest for the philosophy of education. Its novelty is in the fact that the cultural ideal for him is inner experience, i.e. suffering and joy. Understanding him/herself through the heart is possible due to moral improvement and spiritual progress of the human. Skovoroda is thinking on how the teacher should teach young people or guide them through the path of truth and happiness? First of all, human must focus on his/her own vocation and make it a matter of her/his life. The educational process is aimed to assist a student in a search and finding his/her inner divine entity, or “inner human”. He understood the purpose of the educational process as cognition of truth and moral self-improvement, which should be the climax of human inner and spiritual transformation that presupposes living and working according to one’s vocation. Therefore, according to the philosopher, precisely education can be the means to overcome the spiritual servitude, violence, and so on in the society. Skovoroda’s image as a traveling philosopher is a form of “intellectual emigration” and the way of escaping any identity and taking-the-inward-turn, continuous and unknown path to truth.

Namely the path may be the key concept for understanding Skovoroda’s free minded nomadism. The path is always connected with uncertainty, unpredictability, risk, lack of comfort, but it always presupposes a hope, joy, opening to a new, that leads to transforming her/himself. In this respect, scholar’s life has turned into a permanent schooling and teaching spirituality. May be that is why Skovoroda’s

ideas are still of great interest. Some of them can be related to the ideas of transformative anthropology. The path can be interpreted from position of its universal paradigm of human constitution which called the “paradigm of anthropological unlocking”. According to it a human is understood as subject who realizes himself/herself through opening and unlocking him/herself to the *Other*, so discarding from his/her presented and as if unchanged essence. It describes how human overcomes his/her own limits and self-transforms in border manifestation of human experience. L. Gorbunova states, that thanks to transgression a human opens him/herself for the space of *Other* and is capable to communicate with others. This is so-called a *transitional* human who is constantly in situation of changes and challenges etc.⁷ A such existential situation can be qualified as a border one. It requires readiness to change the way of human thinking and way of life, reconsideration of changing living situations.

The “philosophy of heart” with its commitment to internal contemplation touches on the problem of freedom and individualism. Probably, historical factors combined with the geographical factor of steppe, have formed in Ukraine peculiar understanding of these concepts. For Ukrainians freedom is a freedom or maybe even self-will (without restrictions, close to anarchy). They understand it rather as “escape from the world” (H.Skovoroda). Comprehension a freedom as scape is close to P. Kulish’s *khutir philosophy*⁸, ideas of metempsychosis that is unconsciously present in Taras Shevchenko’s, Lesia Ukrainka’s works.

P. Yurkevych understands a human as a kind of structure, the core of which is a human heart comprising original uniqueness and consolidating the disparate specific properties of a whole creative personality in appropriate conditions. In this model, personality, on the one hand, is determined by the “depth of the heart”, fed by God, and, on the other hand, appears as a psychological quality (the need to supplement themselves by other people), allowing the author to resolve one of the pedagogical contradictions between the demands of teaching persona-

6. Д. Чижевський, *Нариси з історії філософії на Україні* [в:] Філософські твори у чотирьох томах, Т.І, Київ 2005, с.17.

7. L. Gorbunova, *Transhumanity as a factor in development of present science and education*, “Філософія освіти/Philosophy of Education”, Kyiv 2011, № 1-2(10), p. 135, <http://www.philosopheducation.com>

8. Khutir (from Ukrainian) means isolated farmstead. According to Ukrainian philosopher P. Kulish, it is a center of ethnos distinctive character, guarding its traditions and spirit of Ukrainianess.

lity development and socialization. Another aspect of humanistic content of educational relationship P. Yurkevych connected with the task of combining freedom and good in the soul of the child. The novelty of his proposed solution is in comparing the interpretation of the category of freedom in the abstract humanistic and Christian outlooks.

Anthropocentric, existential and humanistic approach, based on the idea of human integrity is inherent for Ukrainian philosophical and pedagogical tradition. Thus, P. Yurkevych in his work *The Heart and its Significance in the Spiritual Life of Human, according to the Teachings of God's Word* determines a heart as "the focus of body and human spiritual life"⁹. To his mind, a heart is feeling of unity of phy-

sical and spiritual, interfusion of inner and external in human.

Unlike H. Skovoroda, P. Yurkevych's legacy was unknown to Ukrainian readers after his death nearly a century. One of the reasons was that his philosophy developed the original Christian version of Platonism, which was not approved by Soviet philosophy due to the dominated standpoint of the class approach. And therefore P. Yurkevych's numerous works, devoted to educational problems, were also "repressed" because he considered pedagogy as "after-philosophy". Philosopher underlines that it is not desirable to delimitate "philosophical" and "applied" in educational problems¹⁰.

V. Zenkovsky's, S. Baley's, H. Vashchenko's philosophical and educational concepts¹¹

The works and ideas of thinkers, which for various reasons were happen to be outside of Ukraine, help to overcome the limitations of Soviet philosophy and pedagogy that became artificial formation of the national intellectual culture. The choice of Vasylii Zenkovsky's (1881-1962), Stepan Baley's (1985-1952) and Hrygorii Vashchenko's (1878-1967) legacy for analysis was not unintentional. There are many common details in their biographies.

Firstly, they lived in the same time: it was a period of wars and revolutions.

Secondly, all of them were born in Ukraine. Zenkovsky was born in Proskuriv (now Khmelnytsky region); Baley was born in Ternopil region; Vashchenko was born in Chernihiv region). They all received higher humanities education (Zenkovsky graduated from University of St. Volodymyr in Kyiv, Ukraine; Baley was educated in University of Lviv, Ukraine; Vashchenko was alumnus of Moscow Theological Academy, Russia). And they are known: Zenkovsky as Russian and Ukrainian philosopher, theologian,

educator, and psychologist; Baley as Polish and Ukrainian philosopher, teacher, psychologist; Vashchenko as Ukrainian educator.

Thirdly, they actively participated in political and public life and in the development of education. Zenkovsky was the member of Hetman government¹², Minister of Cults. Baley taught logics at Secret Ukrainian University in Lviv (1921-1925). Vashchenko hold a position of Assistant Professor at Poltava Teachers Institute.

Fourthly, staying outside Ukraine, they continued educational and scientific activity. V. Zenkovsky was a Professor at Belgrade University, head of the Pedagogical Bureau of the Russian Foreign School in Prague, Director of the Higher Pedagogical Institute in Prague, one of the founders of the Russian Theological Sergey Radonezhsky Institute in Paris. S. Baley was a Professor of Psychology of education department at Warsaw University. H. Vashchenko was a Professor of Pedagogy and Psychology of philosophical department at Ukrainian Free

9. П. Юркевич, *Серце та його значення у духовному житті людини, згідно з ученням слова Божого*, [в:] П.Д. Юркевич, *Вибране*, Київ 1993, с.78.

10. As cited in С. Кузьміна, *Філософсько-педагогічна спадщина П.Д. Юркевича*, ПАРАПААН, Київ 2002, с.36.

11. The first fundamental researches concerning the philosophical and educational legacy of the given scholars appeared during the independent Ukraine (1991-2015). Among them there are the works of my graduate students: doctoral thesis by V. Dovbnya "Philosophical and pedagogical legacy of Hrygorii Vashchenko in the context of Ukrainian intellectual tradition", Kyiv 2013; thesis for candidate degree by O. Honcharenko "Philosophical and pedagogical concept of S. Baley in contemporary educational discourse", Kyiv 2011. Besides, one of the volume of scientific journal "Philosophy of Education" is dedicated to philosophical and pedagogical ideas of V. Zenkovsky, S. Baley, and H. Vashchenko (See: "Філософія освіти/Philosophy of Education", Kyiv 2011, № 1-2(10), <http://www.philosopheducation.com>)

12. The Hetmanate was an anti-socialist government that existed on most of territory of Ukraine (except for West Ukraine) from 29 April 1918 till December 1918.

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Fifthly, V. Zenkovsky's, S. Baley's, H. Vashchenko's works were published in Russia, France, Great Britain, Germany, Poland and other countries. In Ukraine, despite its considerable popularity, they still remain little-known, unexplored, their place in the Ukrainian intellectual heritage is uncertain. What are the reasons for such a long understatement of these scholars? One of them is the dominance of monoideology, namely materialist philosophy in the Soviet Union in the form of so-called Marxism-Leninism. According to Soviet ideological standards, philosophers and teachers with alternative opinions and philosophical approaches automatically were enlisted to the camp of capitalist apologists and enemies of socialism. Professor M. Tkachuk regarding Zenkovsky's biography of Kyiv period (about 40 years) gives the following explanation: "The imaginations about Zenkovsky as "reactionary philosopher and theologian", "White-Russian" which "casts aspersions on Marxism-Leninism, the socialist system are insistently put in the minds of several generations"¹³.

By learning V. Zenkovsky's, S. Baley's, H. Vashchenko's works another reason for their unjust neglect becomes clear. As Russian researcher B. Gershunsky marks, "we must admit that it is person-oriented values of education, which were given an important place in religious, philosophical and pedagogical works of pre-revolutionary Russian scientists and thinkers were largely lost, absorbed by hypertrophiedly intruded collectivist concepts of educational activity. Thus the human person was reduced to the level of primitive "screw" of state and public mechanism with all resulting destroying consequences both for human and society"¹⁴. Vashchenko's national-oriented concept of education is clearly contrary to internationalist guidelines of Soviet ideology.

The next reason is related to socio-cultural and political situation, in which their creativity were unfolded, and the problem of identity. Y. Kmit said

about S. Baley: "He has foredoomed himself for perpetual exile situation and until the end of his life he belonged to those who were called "gente Ruthenus, nationale Polonus, i.e. Pole of Ukrainian origin"¹⁵. V. Zenkovsky in his autobiographical reflections explained his national identity by such way: "Although, according to my origin, 7/8 was Ukrainian, I belonged fully and completely to Russia by training and feelings, and it created personally for me permanent difficulties on both sides. Those Russians who have learned about my participation in the Ukrainian government, often began to treat me with suspicion ... and Ukrainians, knowing well that ... I do not share political ideas of separatism, ... treated me with the utmost suspicion, often lumbering me the title of 'betrayed'..."¹⁶.

Ukrainian researcher V. Horsky considers that the phenomenon of V. Zenkovsky is that he was an *intellectual on the border*: on the border of the centuries; on the border of epochs: change of social and political system; on the border of two cultures: Ukrainian and Russian, and later on the border of civilizations: Western and Eastern European. The same we can say about S. Baley and H. Vashchenko. Their political, social, scientific, and educational activity is necessary probably to evaluate and perceive precisely in such context.

Determining the educational content, its goals and objectives, an author of any pedagogical project comes from a certain philosophical and anthropological concepts that are basics for his/her pedagogical and psychological postulates. Therefore, further analysis will focus on the philosophical and anthropological foundations of educational concepts of mentioned scholars.

As already noted, the idea of integrity in the understanding of human is inherent for Ukrainian philosophical and educational traditions. The human integrity is understood by V. Zenkovsky as harmonious combination of rational and irrational. The key concept of his pedagogical anthropology is the concept of "spirituality", by which he meant, above all, enhanced attention of person who is in a state of

13. М.Ткачук, *Київський період творчості В.В. Зеньковського*, "Магістеріум. Історико-філософські студії", Київ 1998, N 1, с. 28.

14. Б.С. Гершунский, *Философия образования*, Флинта, Москва 1998, с.36.

15. As cited in О. Гончаренко, С. Іваник, В. Малецький, *Степан Балей у світлі провідних філософських напрямів ХХ століття*, "Ліра Прес", Львів 2014, с.39.

16. В.В. Зеньковский, *Русские мыслители и Европа*, Издательство "Республика", Москва 1997, с.4.

development to religious sphere. With this concept he linked the idea of “sobornist” of education, under which is understood the formation of the human integrity based on such values as moral goodness, beauty, dignity and others.

According to Zenkovsky’s pedagogical and anthropological concept, the human has a hierarchical constitution, i.e. corporeal, spiritual and soulful. The philosopher considers that spiritual component has a dominant position in this hierarchy. The spiritual principle animates both soul and body, and also leads to unique human identity, allows us to disclose the nature of educational creativity. Following Ukrainian philosophical cordocentric tradition, V. Zenkovsky argues that the path of spiritual education goes through the “heart”, that is through the sensual life of a child and his/her mentor. It is inseparable from the comprehension of the divine. “The having vision heart” is the inner world of the child. It is postulated as evaluating aspect of cognitive activity, as an instrument of spiritual knowledge. Thus, the purpose of education is human spiritual and moral education.

The above thoughts are correlated with H. Skovoroda’s doctrine of “inner human”, P. Yurkevych’s philosophy of heart. These ideas are shared by some philosophers (S. L. Frank, P. A. Florensky, I. A. Ilyin et al.) of the first half of the 20th century, who also stressed out the highest level in the human hierarchy, where human acts as a spiritual personality, which raises questions about the sense of life, destination of life and aspirations to higher values of being.

S. Baley proposed a distinctive concept of the human integrity based on his interdisciplinary approach: a unity, cooperation and interdependence of anatomical, psychological, physiological, and other characteristics. All variety of human nature and his/her manifestations are woven into a certain unity which creates and present the world of human existence. As a representative of the Lviv-Warsaw school of analytic philosophy and a follower of personalism, hermeneutics, structuralism, psychoanalysis, behaviorism, and genetic psychology he considered that psyche is the core of explaining the nature of

the human integrity. Human *I* is seemed as a human psychical integrity, which is an organic substance with a certain structure: “The human organism is certain integrity in which body and soul are connected by the most heterogeneous nodes”¹⁷. The development of human individuality is understood by Baley as gradual changes of psychical process at different age stages of its development.

This approach has helped him to consider the individual development of a psyche in perspective of age-related changes in the psychophysical ontogenesis, and show the dependence of psychical processes from physiological ones. According to Baley’s mind, the person as an organic psychic integrity is not given ready but forming throughout his/her life. It is constantly evolving and changing, affecting the environment and changing it. “Personality is perfection of human nature reached by knowing her/his exceptionality and harmonizing the basics of his/her soul, wisely developing what can provide higher value, and rejecting what is in the way”¹⁸.

Not only cultural, linguistic and genetic characteristics of the individual, but his/her nature and specific corporeal organization have an important role in the interaction of an actual person with the world of objective reality. Just the corporeality determines the parameters of perception of human by human. The personality is not devoid of mental-corporeal characteristics. Since mental processes occur in the body, they are corporeally determined. S. Baley interpreted personality as psychophysical being, inner psychical structure of which is associated with corporality by the most diverse connections that interact. Personality cannot live and develop, leveling corporeality.

This position coincides to some extent with the concept of the human integrity presented by H. Vashchenko. The key notion of his anthropological pedagogy is a “*person with a strong will and character*”, which covers various traits: morality, courage, honesty, humanity, religiosity, patriotism, discipline, love of life, optimism, firmness, assertiveness, moderateness, etc.¹⁹ So the purpose of education is the formation of such human. Another fun-

17. As cited in M. Верніков, *Життя і наукова діяльність академіка Степана Балея*, [в:] Степан Балея, *Зібрання праць у п’яти томах*, Т.1, ІФЛІС ЛФС “Cogito”, Львів-Одеса 2002, с.50.

18. S. Baley, *Zarys psychologii w związku z rozwojem psychiki*, Lwow 1935, s. 343.

damental notion in Vashchenko's understanding of human integrity is the concept of corporeality. The body is considered not only as a sensual and substantive sphere of human but as a source of his/her spiritual and emotional component. It is necessary to develop physical qualities, the sphere of corporeality to educate "person with a strong will and character". Strong-willed, emotional and sensitive human processes take place in close relationship with the development of corporeality. V.Dovbnya writes that corporeality "is understood by him [Vashchenko] as a movement of fixation of human presence in the world through perception, spatiality, agility, and temporality to comprehend the body that determines the sensitive nature of the human being"²⁰.

Thus, the body provides an individual integrity of human life experiences as well panhuman as his/her own unique personality. Vashchenko has had a guess about the possibility of influence on the human will and character by so called *corporeal education*. Based on the idea of individual autonomy and individuality of freedom, he claims the necessity of education and self-education. Vashchenko in his work *Corporeal Education as a Means of Training the Will and Character* justifies the idea of "spirit domination over the body".

His analysis of the phenomenon of corporeality as a sphere of localization of cognitive, mental and psychical states is in itself a revolutionary approach that was ahead of time in understanding its nature, cognitive activity, and peculiarities of learning. Ignoring corporeality problems in humanities has led to the vision of a human as a hostage of her/his own mind, devoid of sensuality and emotion. Appeal to the problematics of corporeality is one of the manifestations of ontological turn, characterizing the philosophical thought of the 20th century. Thanks to this turn, the overcoming the reduction of human to self-conscious subject has become possible.

Emergence of corporeality in philosophical context and culture has taken place only in the second half of the 20th century. Human and his/her inner world have become the subject of interest. In particular, M. Merleau-Ponty considers the body as a conductor of being in the world. According to E. Husserl, corporeality experience is an essential feature of human life world, as it symbolizes not the only ones certain physiological processes, but there is a manifestation of cultural practices. M. Foucault uses the phenomenon of corporeality in consideration of the nature of power relations in society and in education. Corporeality is determined by external realities, but it is reflected to some extent the cultural development of the historical era. O.Gomilko marks that it appears "as a cultural model, as one of the standards of humanity in general, and as an important factor of personal identity and self-life person"²¹. Thus, the becoming personality takes place not only in the emotional, volitional, and intellectual spheres, but in corporeal as well.

Analysis of the concepts concerning the human integrity presented by V. Zenkovsky, S. Baley, H. Vaschenko gives evidence that the integrity is understood not only as a simple arithmetic sum of characteristics, areas of human life manifestations. V. Zenkovsky argues that "spiritual beginning in human is the source of individuality in human, the source of his/her uniqueness in all of human integrity"²². H. Vaschenko speaks of "the spirit domination over the body". S. Baley calls "to worry about the personal achievement of full development, is all that is the "heart" of our soul ..."²³ Thus, scholars express indirectly their support for H.Skovoroda's idea, according to which a real human is born when he/she conceives the invisibility and becomes not only corporeal, but also a spiritual entity, when he/she is connected with his/her own "inner" entity.

Such philosophical anthropology orientations went against understanding the purpose of educa-

19. Г.Ващенко, *Виховний ідеал: підручник для педагогів, виховників, молоді і батьків*, [в:] Г.Ващенко, *Твори*, Т.1, Полтавський вісник, Полтава 1994, с. 263-268.

20. В. Довбня, *Філософсько-педагогічна спадщина Григорія Ващенка в контексті української інтелектуальної традиції*, "Видавництво "Аспект-Поліграф", Ніжин 2012, с.277.

21. О. Гомілко, *Метафізика тілесності. Дослідження, розвідки, екскурси*, Наукова думка, Київ 2001, с.52.

22. В.В. Зеньковський, Педагогика. Введение, Москва 1997, с.46.

23. As cited in О. Гончаренко, С. Іваник, В. Малецький, *Степан Балей у світлі провідних філософських напрямів ХХ століття*, "Ліга Прес", Львів 2014, с.162.

tion (harmonious, all-round-developed personality), proclaimed in Soviet pedagogy according to the ideal of “new human” of communist era. V. Zenkovsky considered that this goal was rather idealistic: “The ideal of harmonious personality development gives us an idyllic picture of peaceful parallel growth of various forces in child, but this idyll corresponds to reality by no means. Nowhere and never it is observed “harmonious development forces in human; on the contrary, our development is full of dissonances, unsteady growth of different functions, mutual inhibition and “fighting” the various forces in our society”²⁴. S. Baley reveals the contradiction of intention to educate all-round-developed personality because it actually presupposes “equalization” of the educational process subjects through the reduction of their natural abilities and inclinations. In this case we are dealing with absolutization of general factor and disregard of individual one in the educational process, an attempt by someone to impose standards in personal development, which is in contrast with the humanistic vocation of education.

In the light of the given philosophical and anthropological approach, the objectives of contemporary schooling require a revision. V. Zenkovsky wrote: “... protection and development of our creative forces, creative basis of soul is the first and main task of education in school”²⁵. Only inspired person is good at creative perception and development of axiologically oriented intellect. V. Zenkovsky marked: “In the most cases, the school does not keep pace with the development of intellect. A significant omission of school lies in the fact that creation of inner world goes under the radar”²⁶.

In Soviet education system the learning and upbringing were two different, although related, concepts. The same approach remained in independent Ukraine. Thus, the upbringing became “after hours” practice, i.e. a specially reserved time after mandatory classes/lessons when the teacher spent time with the students discussing moral /behavioral issues. The learning became a priority as its achievement could

have been measured statistically: grades, student success indicators etc. The delimitation of learning and upbringing has, to my mind, several explanations. The first one is ideologization and politicization of the educational process that involved the strengthening of (artificially and forcibly) ideological impact on students by establishment of additional hours in schools. The second factor is bureaucratization of educational activity.

Meanwhile knowledge can never be value-neutral, it is always axiologically loaded, and that imposes the particular responsibility on education in the context of the current global problems. Any attempts to artificially destruction of the human integrity, for example, by delimitation of learning and upbringing influence on person becoming, as B. Gershunsky emphasizes, lead to violation of a harmony of the human integrity, unacceptable distortions in person world perception and outlook²⁷.

Other philosophical and anthropological category “freedom” is connected with the concept of human integrity. Namely it determines the content of education in a pedagogical activity. For example, the content of spiritual education, according to V. Zenkovsky, is to develop good and freedom drives in a child. The difficulty in understanding and solving this pedagogical problem is that, on the one hand, “without freedom human could not be a human in the fullness and power of her/his qualities; he/she could only be the a superior animal that lives by instincts; our will is unfolded only in the freedom, the creation ideas matures only in the space of freedom...”²⁸ But on the other hand, “the gift of freedom is the great, but also a terrible one; without it a person is neither opened up nor blossomed ...; the source of all human tragedies and trials is in freedom”²⁹. A freedom creates a possibility to choice among available benefits, puts us in situation of a choice of our actions between good and evil. On this occasion, the representative of neo-Thomism E.Gilson notes that the possibility of evil deed is indispensable from free will.

24. *Антология гуманной педагогики: Зеньковский*, Издательский Дом Шалвы Амонашвили, Москва 2000, с.59-60.

25. *Ibid.*, p.61.

26. *Ibid.*, p.23-24.

27. Б.С. Гершунский, *Философия образования*, “Флинта”, Москва 1998, с.171.

28. Прот. Василий Зеньковский, *Зло в мире*, [в:] *Апология*, http://www.angelologia.ru/sp/224_zlo_v_mire_zenkovskiy.htm

29. Прот. Василий Зеньковский, *Основные проблемы воспитания*, www.pravoslavie.by/.../osnovnye-problemy-vospitanija

In this case, why is the freedom given for human? What is its transformation essence for the individual? From the standpoints of contemporary neo-Thomism, the true criteria of freedom is the ability to inaction, abstaining from evil, stopping evil, does not give it to spread. And this is the highest degree of freedom. On understanding a freedom, V.Zenkovsky demonstrates a similar position, arguing that “freedom is freedom only when it is unrestricted; in this way God-likeness can be seen. But according to man’s bestiality, the gift of freedom must undergo the tests to strengthen their commitment to God”³⁰. So, the true freedom has to become the highest step in human development. It is the result of individual inner transformation and means the victory over the man’s bestiality.

While Zenkovsky’s understanding of freedom is designed in the spirit of Christian anthropology, S. Baley tries to explain it in relation to pedagogical interaction and the role of the educational process and its subjects. Freedom is considered from the standpoint of outlook pluralism. He considers that there are many philosophies and interpretations of phenomena. A student has freedom of choice during education, and the teacher only helps him/her to put it into practice without imposing teacher’s point of view. In this way, according to Baley, personality autoshaping takes place, which is the content of the guided learning.

The concept of freedom in Vashchenko’s philosophy of education is presented in the context of the national idea. As an opponent of the totalitarian regime in the USSR, he advocated the independent Ukraine. In 1957 the educator wrote about the dangers emanating from the USSR and its inevitable collapse. The new era that has to replace totalitarianism will need a new education. His *Project of Education in Independent Ukraine* is built on Ukrainian national idea. Based on the primordialist approach to ethnicity definition, H. Vashchenko raises the problems of the national consciousness and the relationship between language and thinking. He expresses the idea of education as a factor in the constitution of the state nation and national state. Vashchenko de-

fines national formula and educational ideal as “service to God and Motherland”. He considers that the most important condition of national education has to be “struggle for freedom” as the main goal of the Ukrainian people: “Ukraine struggled and is struggling for its independence just because only independent state provides welfare and a high cultural development of the nation”³¹. Zenkovsky also recognizes the national character of education. He writes: “It has to involve a human to the history of her/his country, develop the understanding her/his duty to Motherland”³².

In the 20th century the concept of freedom becomes a key notion in understanding and assessing educational processes. It is widely used, for example, in radical pedagogy (P. Freire’s critical pedagogy, P. McLaren’s revolutionary pedagogy, feminist pedagogy etc.) as one of the schools of contemporary philosophy of education. Brazilian educator P. Freire in his book *Pedagogy of Freedom* explains that teaching is creating opportunities for search and birth of knowledge. In this model of education the training interaction is understood as a process of facilitation, where the teaching is unthinkable without self-learning and relearning. Freire highlights the transformative role of education, which, according to him, is a practice of freedom.

The abovementioned ideas of Ukrainian scholars on self-creation, self-becoming are in tune with the concept of transformative learning by J. Mezirow, American educator. In educational practice, it means rethinking our own experience to develop further strategies of activity; change ourselves towards searching an adequate model of existence, integrating a new experience and the scheme of functioning in society.

30. Прот. Василий Зеньковский, *Зло в мире*, [в:] *Апологетика*, http://www.angelologia.ru/sp/224_zlo_v_mire_zenkovskiy.htm

31. Г.Ващенко, *Виховання воля і характеру: підручник для педагогів*, [в:] Г.Ващенко. *Твори*, Т. 3, “Школяр”, Київ 1999, с.261.

32. *Антология гуманной педагогики: Зеньковский*, Издательский Дом Шалвы Амонашвили, Москва 2000, с.32.

Conclusion

The majority of the contemporary Ukrainian educators still follow the Soviet traditions, changing only the content, not the form and means of their researches. In particular, numerous programs, concepts of national education, published in the independent Ukraine, have one common methodological peculiarity: their authors still imagine theory of education as a sum of directives that point to achieve. There is only one difference: the directives are based on national ideals, and not communist ones. A significant drawback of contemporary Ukrainian pedagogy is its isolation from philosophical thought. Interestingly enough, that in the days of Yurkevych only a philosopher (a person with philosophy degree) was allowed to teach pedagogy at the University level. Now the gap between the philosopher and pedagogue is formed. Due to rigid adherence to ideological canons of education in Soviet times cooperation with other philosophical and pedagogical conceptions was fell behind. Isolation from non-Marxist philosophical orientation influences was negatively impacted on the further development of educational concepts.

It is clear that in the given article it is impossible to display all aspects of Zenkovsky's, Baley's, Vashchenko's philosophical and educational legacy. I simply tried to update it by showing those statements, which are in time and in tune with the problems of modern education and based on the ideas of contemporary philosophy. Above all, it concerns the understanding freedom as a condition and purpose of education. Moreover, other problems are actualized: need for spiritual reorientation of education content; understanding the knowledge not only as a source of power but as a means of internal personal transformation ("inspired" knowledge); rejection of authoritarian pedagogy and restructuring of the educational process on the basis of subject-subject relations; development a human responsibility for her/his actions; development of civic education, and others. All these problems are the subjects of contemporary educational philosophy and pedagogy studies. To my mind, it is of great importance the above ideas of Ukrainian scholars to be served as an impetus for rethinking existing educational practices.

